1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the master to provide them with food and with skins for clothes. Able herdsmen would receive reindeer as presents from the master. In the further progress of these relations, the rich possessors of herds might have consolidated into an hereditary ruling class. This was prevented solely by the low character of the reindeer-culture. Frequent reindeer-pests, against which these primitive reindeer-breeders were and still are powerless, suddenly transformed rich herdsmen into beggars.

The life of the masters was in no way different from the life of the poor herdsmen. The latter were not considered a lower class. Good herdsmen could expect not only to marry the master's daughter, as they do up to the present time, but to receive from the master a part of his herd. In one myth[1] we are told that Big-Raven handed over to his son-in-law the larger half of his herd, the latter having proved himself a good herdsman. In another tale Big-Raven presents a part of his herd to the herdsman simply on account of his being a faithful worker.[2]

The Koryak say that in ancient times the rich and the strong men held slaves. These remained at home, and were employed for different kinds of housework, and under the supervision of the women. It is difficult to ascertain in how far they were the property of the conquerors, and whether they could be bought and sold. In my opinion, slavery as a regulated institution could hardly have existed to any great extent; for, as intimated above, the Koryak had little faith in their captives, and generally put them to death, fearing their vengeance.

In this connection, a myth in which it is related that parents gave to their married daughter one woman for cooking and one for sewing,[3] is of interest. These women, of course, could not have been hired servants in the modern sense, but must have been slaves with whom the masters could do as they pleased.

PRESENT FORMS OF SOCIAL LIFE. — I have already referred to the deteriorating influence which contact with the Russians has had on the development of the social relations of the Koryak. Relative security, with the cessation of wars and the waning of superstitions, weakened or eliminated the anti-social tendency towards the isolation of individual families. Such customs as the guarding of the family hearth against contact with objects belonging to other families, are now, under Russian influence, either but partly observed or they have been completely abandoned.

In the settlement Itkana, for instance, the only time when the family fire cannot be taken to another house is while fishing is going on, as this might turn the luck of the fishermen; but it may be carried in other seasons of the year. Kettles and teapots, on the other hand, are carried to other houses and back again at any season.

[1] See Part I, p. 269. [2] Ibid., p. 268. [3] Ibid., p. 209, No. 52.